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The Jewish Quarterly Review.

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THE LATE CHIEF RABBI, DR. N. M. ADLER רב"ד.

“PREPARE thyself for the study of the Law, for it will not come to thee by inheritance.” These are the words of Rabbi Jose (Mishnah Aboth, ii. 17), and we are generally inclined to assent to his view, for without application and work we cannot expect to reap good fruit in the field of learning. And yet the remarkable, and not altogether rare, fact presents itself to our eyes when searching in the annals of history, that the same distinction has been gained by members of a family for many generations. The earlier history of the Jews presents a striking instance in the family of Hillel; throughout the period of the Tanaim and Amoraim, the descendants of Hillel were famous for their learning. In the Middle Ages the ancestors as well as the descendants of the great Maimonides distinguished themselves as earnest students of the Law; the house of Rashi likewise flourished through several generations as a house of learning, and an instance of successful study of the Law being transmitted from generation to generation is furnished in our own days by the family of Adler, which seems to have had its principal seat in Frankfort-on-the-Main. According to a tradition in the possession of one of its prominent members, the family is closely related to Rabbi Simeon ha-Darshan (the preacher), of Frankfort, the supposed author of the collection of Midrashim, called Yalkut Shimeoni, who lived in the 13th century. Family traditions of this kind are sometimes the result of vague rumours, or of fanciful combinations, but,

as a rule, they may be accepted as based on trustworthy communications, although no written record can be discovered.

There are two elements in Jewish life that favour the preservation of *Talmud-Torah*—the study of the Law—in the same family for a long period. First, genuine *Talmud-Torah* is not an occupation which engages the student a certain portion of the day, or a certain period in life, and is then put aside out of sight and out of mind; it is not a preparation for certain examinations to be discontinued immediately when the examinations are passed or abandoned. The *lamdan* ("scholar") considers every interruption of the "study of the Law" sinful, and the exhortation, "And thou shalt speak of them when thou sittest in thy house, and when thou walkest on the way, and when thou liest down, and when thou risest up," is obeyed literally. Whether in his study with his books, or in the dining-room at his meals; whether alone, or in company with juniors, equals, or seniors; whether at home, or in the synagogue, or the Beth ha-midrash, on days of work, or on days of rest: the words of the Torah never depart from the mind or the mouth of the *lamdan*. He lives in an atmosphere of *Torah*; here he has his field of labour, but also his garden for recreation; here he works hard to solve difficult problems of a literary, legal, theological, or philosophical character, and also amuses himself with beautiful proverbs, fables, parables, tales or fanciful descriptions of things in the heavens above, or of things beneath the earth; here he is exhorted to obedience and repentance, but also comforted with the blessings that await the pious in the world to come; here he learns the divine precepts which regulate his actions, and at the same time imbibes the grand moral principles of love of God and love of his fellow men.

In this same atmosphere the children of the *lamdan* live and are brought up. From their earliest youth they become not only acquainted with biblical verses, Talmudical sayings and phrases, but are trained in the love of the *Torah*, and taught to seek knowledge of it as the aim and end of all human happiness and perfection.

Secondly, there is in Jewish life an essential element that greatly contributed towards the formation of the Jewish character: piety; a feeling of love and reverence towards our forefathers—towards those who have distinguished themselves in goodness and learning, and especially towards their teaching, their opinions, their wishes, and their behests. When on the occasion of *haskarath neshamoth* (recalling to memory the souls of departed friends and relatives), we are sometimes moved to

tears, it is chiefly piety that creates the feeling of sorrow in our heart, that the great and good have been taken away from our midst. This feeling of piety is also the origin of the idea of *Yichus* (יִחוּס): a certain feeling of pride to find oneself related to one that has been known as a good and great man. The idea of *Yichus* is an incentive to imitate the good ways of the object of our pride, and in our youth we are accustomed to look up to such persons as the ideal which we might well approach but would never be able to reach.

Such was the atmosphere in which the ancestors of the late Chief Rabbi, Dr. Nathan Marcus Adler moved and lived; such was the air breathed by Rabbi Mordecai Adler, Rabbi in Hanover, and father of Dr. N. M. Adler.¹

He imbibed *ahabhath ha-torah* (love of the Torah), and that sense of *yichus* which moved him to do honour to the name of the great *lomed torah* among his ancestors by his own achievements. But we venture to ask was the *Torah* atmosphere in the house of Rabbi Mordecai Adler as pure, as free from foreign elements, as it was in the house of his ancestors? The *lamdan*, secluded as he was from the outer world, wholly engaged with the various branches of *Talmud-Torah*, was not unconcerned with the great events that took place outside the Bethhamidrash, the consequences of these events having penetrated also into the innermost recesses of his study. Voltaire, the French Revolution, the rise and the fall of Napoleon, had caused great changes in the inner life of the Jews in Germany. The Jews were brought into closer contact with their non-Jewish neighbours; the ambitious now found a wider sphere in which to satisfy their desire for honour and distinction, and even the most modest Jew had to try to assimilate himself to his Christian fellow-citizens in all non-religious matters. The course of education of the young had to be changed. Two great men had prepared their brethren for the changed circumstances—Moses Mendelssohn and Naphtali Hartwig Wessely. They advocated the training of our young in general knowledge, and the introduction of an improved method in teaching the Bible. Both were conservative, and did not aim at effecting any laxity in the fulfilment of religious duties. But their disciples and followers thought themselves, nevertheless, justified in throwing overboard a portion or the whole of Judaism. The Jewish congregations were thus split into conservatives and reformers,

¹ Dr. Nathan Adler is said to have received his name from Nathan ben Simeon Hakohen Adler, mentioned in the Introduction to לישון הזהב.

and the immediate effect of the split was that the more thoughtful conservatives, in order to prepare themselves for the fight, had to adopt the very method suggested by the above-named men; they added to the old curriculum of Talmudic studies a regular course of University instruction.

This course was also taken by Rabbi Mordecai Adler with regard to his son Nathan. He gave him both Rabbinical and secular education. The foundation of Dr. Adler's Rabbinical training was laid by his father, and a good foundation it must have been, for it had to support a high and wide building. He shared this good fortune with his brothers, for they all excelled in the knowledge of the Talmud. One of them, Rabbi Gabriel Adler, spiritual chief of the congregation of Mühringen and Oberdorf, edited and commented upon *Leshon-Zahabh* ("A golden tongue"), a halachic work of his great uncle, Rabbi David Tewele Schiff, Chief Rabbi in London; and a second brother, Rabbi Baer Adler, was *Dayyan* in Frankfort. After the completion of his preparatory studies, Nathan went to Würzburg, where he continued to study the Rabbinical literature under the direction of the Chief Rabbi, Abraham Bing, and attended the lectures at the Royal Würzburg University, where his course of study was very wide. He concluded his University career in the regular way, and on the 5th of June, 1828, he received from the University at Erlangen his title, *Doctoris Philosophiæ et AA. LL. Magistri*, after having shown *laudabilis eruditionis specimina* in a dissertation, *De idea summi Numinis*, in a "rigorous examination," and especially in a wide knowledge of Semitic languages.

In spite of the time required for the University studies, theology was by no means neglected. The Rabbi, Abraham Bing, admired the young scholar's knowledge of Rabbinical literature, as well as the zeal and earnestness with which he applied himself to the understanding of the Talmud and to the solution of most difficult problems in the science of halachah. On the 27th of March, 1828, Dr. N. M. Adler received his ordination as Rabbi; his teacher gave him the document, authorising him to decide questions concerning the practice of religious precepts—*hattarath horaah*—and probably, at the same time, laid his hands on his head, as a symbol of the transmission of authority—*Semichah* (Num. xxvii. 23).

Armed with the titles of Doctor and of Rabbi, the fruit of three years' work at Würzburg, Dr. Adler returned home to Hanover, July, 1828, where he seems to have stayed only a very short time, for on the 1st of August, 1828, he already received in Frankfort a very flattering letter from the poet, Fr. Rückert.

On the 9th of April, 1829, the Senate of Frankfort solemnly declared that "Dr. N. M. Adler, son of a Jewish citizen, having passed the examination which the decree of the 27th of January had ordered, may, as a private teacher of Oriental languages, Jewish theology and philosophy, be admitted to taking the oath of a Jewish citizen on the occasion of his marriage with Henrietta Worms, the daughter of a Jewish citizen, *præstitis præstandis*, and that this decision be communicated to the Income-tax Commission and the Council of the Jewish Community." The son of the Jewish citizen married, as was anticipated in the above document, became a citizen, took his oath, paid his fees and taxes,¹ and also served his term as a soldier, but it cannot be said with equal certainty whether he had much occasion to teach Oriental languages, Jewish theology and philosophy. To be a private teacher, however, was neither his ambition nor his mission. He had prepared himself for the office of a Rabbi, and he had not long to wait for the opportunity of applying for a post of this kind. The Rabbinate in Oldenburg was vacant; he had an interview with the Grand Duke of Oldenburg²—probably also with the President of the Jewish Congregation. According to the regulations of the 14th of August, 1827, the Jews of the Grand-Duchy of Oldenburg were instructed to appoint a Chief-Rabbi (*Land-rabbiner*), whose election had to be confirmed by the Government. The Chief Rabbi had to superintend all Jewish schools and synagogues of the country, as the responsible officer of the Government, and was obliged to send in a report from time to time. He had, however, no power of appointing or discharging any teacher or priest without the permission of the Government, whose consent he had to seek even for the introduction of a new text-book of religion for the schools under his direction. Dr. Adler was duly elected and confirmed as Chief Rabbi of Oldenburg. He was one of the first Rabbis that preached in pure German. His regularity, punctuality, and conscientiousness in the fulfilment of his duties, his loyalty to the Government, and a certain refinement in his conduct, procured to Dr. Adler the love and respect of all—Jews and non-Jews—who had the opportunity of making his acquaintance.

Oldenburg did not enjoy the ministrations of Dr. Adler for any length of time. In the kingdom of Hanover laws similar to

¹ On the 22nd of April, 1829, he paid 34 fl. 48 xr. for citizenship, fire-bucket, new gun, gate-closing, and *pro inscriptione*.

² It is remarkable that also in his election as Chief Rabbi of the Jews in England, non-Jewish influence was active in favour of Dr. Adler.

those of Oldenburg regulated the religious affairs of the Jews. The Government was anxious to see the teaching and preaching in the Jewish congregations superintended by a Rabbi who, in addition to his Rabbinical learning, had had a regular academical training. Dr. Adler's father, who performed the functions of a Rabbi, did not fulfil this condition, and was, therefore, not recognised by the Government as Chief Rabbi. Pressed by the Government, the Jewish congregations of Hanover elected the son of their Rav, Dr. N. M. Adler, as the man fittest for this important post.

The election took place when Dr. Adler had scarcely had time to settle down in Oldenburg. He did not think that his services would be required immediately; it was a feeling of piety and modesty that made him hesitate, and put off from time to time the entering upon his duties in Hanover, where he was officially to be placed above his father. In December, 1829, he was still far from leaving Oldenburg; he became a member of the club in the town, and paid his entrance-fee with his contribution for the year. But the Hanoverian Government would not allow any delay, and sent on the 22nd of February, 1830, an ultimatum to Dr. Adler, which left him no alternative. He was told that any further delay would be treated as evidence that he actually resigned his post as Chief-Rabbi of Hanover, Kalenberg, Göttingen, Lüneburg, etc.

Of his achievements in Oldenburg nothing particular is known. His first sermon (Antrittsrede), delivered on the 6th of June, 1829, was published in the *Sulamith* (vii., pp. 103-120). The text was taken from 1 Sam. xii. 23, 24, and the subject was "The reciprocal duties of a pastor and his flock."

The Rabbinate of Hanover was now held by Dr. Adler, and Rabbi Samson Raphael Hirsch (later Rabbi in Frankfort-on-Main) was his successor in Oldenburg. Dr. Adler's accession to the Rabbinate of Hanover is marked by improvements in Jewish schools and in religious classes. His conscientiousness in the performance of his duties as superintendent of the Jewish schools, and the power given him both by the congregation and by the laws of the State, combined to make the teachers conscious of the importance of their vocation, and their teaching more efficient by the adoption of improved methods.

One of his earliest sermons in Hanover is contained in one of the numerous MSS. left by him. It was delivered on Rosh-hashanah, 5590, its text was taken from Ps. xxxix. 5-8, and its subject was: "Human Life, with its Transient and

its Permanent Element." The sermon is divided into four parts, which are described in the original as follows:—

1. Die Zeit in ihrer Flüchtigkeit.
2. Die irdischen Güter in ihrer Nichtigkeit.
3. Die geistigen in ihrer Wichtigkeit.
4. Das Leben in seiner Beständigkeit.

The fervour and the earnestness of the preacher may be noticed in the short prayer intervening between the introduction and the body of the sermon: "I wish I could kindle a fire of enthusiasm for these truths that will continue burning till the last breath of life! and thou, Father, give me power and strength to approach this task!"

A summary of his work in his diocese is found in two official documents, written respectively by the Council of the Jewish Community at Hanover, and by the Königlich-Hannoversche-Landdrostei. In the first Dr. Adler is described as "trustworthy judge in religious questions, pillar of Jewish faith, true guide and excellent preacher, speaking to the heart as well as to the intellect." The writer of the second is pleased to learn that "the conscientious and praiseworthy performance of his official duties" found due recognition in his appointment as Chief Rabbi of the Jews in Great Britain.

The warm interest for Dr. Adler displayed by State officials and by members of the Royal house was the fruit of his deep-rooted loyalty to the laws of the country in which he lived, to the Government, and to the head of the State. He gave expression to this feeling on various occasions of joy and sorrow in prayers and sermons. On the occasion of the celebration of King William IV.'s birthday, the 27th of August, 1836, he preached "On the Patriotism of the Israelites."¹ He explained how love of the Fatherland was rooted in the heart of the Jew, nursed by the duty of gratitude, and commanded by his religion. This patriotism consisted in loyal obedience to the laws of his country, in willingly taking his share in the work for the welfare of the State, and in his affection for the father of the Fatherland.

When the Fatherland was changed (1845), the claims of Great Britain were as loyally responded to as those of Oldenburg and Hanover had been up to that time, and occasions for giving evidence of his feeling of patriotism were not wanting.

On all occasions, whether of joy or mourning, Dr. Adler's esteem and affection for the members of the Royal Family

¹ *Des Israeliten Liebe zum Vaterlande.* Published Hanover, 1836.

were manifested in fervent and appropriate prayers of תפלה ותחנונים, תפלה תודה, תפלה, תודה וקול זמרה, שיר תודה.

In the same way he shared in the anxieties and rejoicings of his fellow-citizens when calamities befell or threatened us, when famine, war, or plague troubled the country, and when relief filled the people with feelings of gratitude towards the Almighty. He wrote on these occasions prayers and supplications and thanksgivings, and taught his flock by his own example how to be good Jews and good Englishmen. What the prayers still left undone was completed by the sermons which generally accompanied the former. In one of these, delivered on the Day of Humiliation (April 26th, 1854), at the beginning of the Crimean War, he showed (1) the evils of the impending war; (2) the blessings by which the war might be attended; and (3) the duties which the war enjoined; exhorting his brethren to act as faithful citizens, to bring sacrifices to the aid of the country willingly and readily, and to contribute liberally for the relief of the families of those who imperilled their lives for the benefit, safety and glory of this country.

The prayers are composed in Hebrew, and, it is scarcely necessary to add, in correct and good Hebrew. It would be very strange if a Rabbi of the old school could not fluently express his thoughts in the language of his ancestors. The merit of Dr. Adler's compositions is to be found in the fact that they are simple, and present no difficulty for those who are familiar with the Bible and our daily prayers. Words and phrases are, as a rule, Biblical; rare forms and figures are carefully avoided; modern ideas are transformed and expressed in the language of the Prophet and the Psalmist.

Besides these prayers of a general character, the late Chief Rabbi wrote also a number of occasional prayers in connection with Sir Moses Montefiore's journeys, which were undertaken in behalf of our suffering brethren in different countries. These philanthropic undertakings won him the heart of Dr. Adler. They were the source of the friendship and the mutual respect which united these two men during their long life till death separated them. The acquaintance began long before Dr. Adler came over to England. In a letter of Sir Moses Montefiore to Dr. Adler, dated 12th November, 1841, the former, in acknowledging the receipt of £20 towards the relief of our suffering brethren in Smyrna, gives expression to his great regard for the Chief Rabbi of Hanover, and asks him to send him a copy of his sermons. However different the two characters were, love of Judaism,

love of Palestine, and ardent desire to improve the condition of our brethren abroad, especially in Palestine, were common to both.

The congregations of England, whose spiritual chief Dr. Adler undertook to be, were in a state of great confusion, which was much favoured by the interregnum necessarily intervening between the death of a Rabbi and the appointment of his successor. A secession had taken place, and it was, of course, discussed what would be, or what should be, the position of the Chief Rabbi with regard to the new congregation. Some expected the new chief, by judicious concessions, to bring the lost sheep back to their fold, or, at least, stop further secession; whilst others hoped that he would, by absolute refusal of all concessions, fence the divine vineyard against foreign intrusion. Dr. Adler was not a novice in this kind of discussion. The peace of the Jewish congregations in Germany had been disturbed by Philippsohn's *Zeitung des Judenthums*, Geiger's *Zeitschrift*, the Berlin attempts at reform, and the conference of the Rabbis at Brunswick. In previous years the Reform party asserted that they fought as men of progress against men content to stand still. They could not assert this any longer. There were also men of progress in the camp of their opponents if progress meant the addition of a regular academical training to the study of Bible and Talmud, as a concession to the requirements of the time. Men like Frankel in Dresden, S. R. Hirsch in Emden, M. Sachs in Berlin, and N. Adler in Hanover, were certainly men of progress, but emphatically opposed to the reforms demanded by the other party. After his election Dr. Adler wrote, in a letter of thanks addressed to the "Council of the United Congregations assembled in London," that he hoped to be enabled, by the help of the Almighty, "to take up the stumbling-block out of the highways, to remove thorns out of the fields, to lead back those whose souls were diseased, from the shadow of death to the shadow of the Almighty; for, in accepting this responsible post, he had only this one ambition: to exalt the horn of the Torah and to keep the way of the tree of life."

The task which the new Chief Rabbi proposed to himself is clearly defined in the sermon which was preached on the occasion of his installation in the Great Synagogue, 8th July, 1845, in German, and was afterwards translated into English by Barnard van Oven. In accordance with the scriptural text (Zec. iii. 7), he describes his duties as follows:—1. To walk in the ways of God; 2. To maintain his Law; 3. To superintend the houses of learning and instruction; 4. To watch the House of God; and

5. To make *way* into the hearts of those *standing* before him—*i.e.*, to win the confidence and affection of his flock. In explaining the second and the third duties, the preacher said: "The Rabbi is to be the guardian of the Law. It is extremely difficult to guard it at a time in which one party seeks its glory in pulling down existing structures of religious theory and practice; the other in preserving everything hallowed by age, though opposed to the foundations of the Law; in which one minister worships progress, the other adores conservatism. He who is an earnest and faithful servant of God and his Law must stand upon the wall, defend the precious inheritance, and preserve it in its integrity; judge and advise according to the best of his knowledge and conscience; distinguish between that which is true and that which is false—between light and darkness; stand between the living and the dead, and stay the religious plague." "It is the mission of the minister," to watch the courts, "to see that the courts of the House of God accomplish their holy purposes, that everything be removed that is inconsistent with the dignity and holiness of the place, or interferes with the devotion of the worshippers, and that nothing be introduced that is contrary to the Law."

Dr. Adler's private and official life was the realisation of the above programme. He was himself an example of true and genuine piety; taught in impressive sermons the truths of our religion; took a lively interest in the educational institutions of our community; watched over the places of worship, and preserved in them the spirit of devotion and attachment to the Law; promoted the amalgamation of the Synagogues under his jurisdiction into the "United Synagogue;" and, lastly, became the object of love and veneration, not only to his own congregation, but to all who had opportunity to come in contact with him. In evidence of this statement, I quote from *A Tribute to the Memory of the Venerable Rabbi, from a Member of the Berkeley Street Congregation (Jewish Chronicle, Jan. 29, 1890)*:—"However differently some of us may have been trained in our views of Judaism from the conceptions which he (Dr. Adler) represented, all of us who are attached to our religion and our race feel that in him has passed away one of the purest and one of the most cultured exemplars of them which the present century has produced. . . . As a man, as well as an Israelite and a Rabbi, the personality of Dr. N. M. Adler reflected those finer emotions of the ancient faith which are sadly becoming more and more rare. . . . He was ready to recognise fellowship with any other Israelite in whom he

perceived a devout intention, even though he might differ from a particular method. He never repelled one—he invariably attracted. He represented Judaism in England in a manner that we all rejoice about when we contemplate it. The Chief Rabbi of England is now a household word, known throughout the country among every denomination, and associated with scholarship, with profound piety, and with dignity, which command the universal regard of all sections of Englishmen.”

The office of *Rav* implies that of a Chief Judge. In this capacity Dr. Adler was *abh-beth-din*, President of a *Beth-din* (lit., “house of judgment”), a Court, having, as a rule, its seat in the *Beth ha-midrash*, and consisting of a President and two judges (*dayyanim*). The judges are ordained Rabbis, possessing *hattarath horaah* (p. 372). All matters affecting the practice of the Jewish Religion are settled in this Court; the legality of a marriage, the execution of a religious divorce (after a civil divorce has been obtained); the examination of *shochatim* (persons who undertake to kill animals according to Jewish Law); the granting of licenses to sellers of *Kosher* provisions, and the like. The interference of the *Beth-din* is frequently sought in disputes of a general character; the *Beth-din*, then acting either as peace-maker, or as a Court of Justice, if both parties desire to have the matter settled by a *din-torah* (Talmudical Law). The Court holds its sittings, according to a rule which Tradition attributes to Ezra the Scribe, on Mondays and Thursdays.

The same days were chosen by the late Chief Rabbi for the reading and expounding of the Talmud with its Commentaries to the members of the Talmud-Association (חברת ש"ס) who met on the days named, in the evening from eight to nine. These duties of a Judge and a Teacher were performed by Dr. Adler, with his usual regularity and punctuality.

Of the educational institutions in which Dr. Adler took a lively interest, the Jews' College occupies the first place, in as far as it is his own creation. The idea of establishing a seminary or college for the training of the Jewish ministry was not an entirely new one. It had found advocates when a Montefiore testimonial was contemplated in the year 1840 (*Voice of Jacob*, I., No. 5, etc.), and Dr. Adler was able to form a committee of men who were not only familiar with the idea, but also favourable to it. On the 8th December, 1851, the office of the Chief Rabbi issued invitations to men of education, means, and influence, requesting their attendance “at a general meeting, to be held at Sussex Hall, on the 4th of January next, at twelve o'clock; Sir Moses Montefiore, Bart., will

preside." The object of the meeting was to find the means for establishing a college for the training of Jewish ministers and teachers, and a day school for the sons of our middle classes. Outlines of a plan, prepared by the Chief Rabbi, were annexed. A council was elected, committees, and sub-committees were formed, and meetings followed meetings. The fifteen paragraphs of the scheme were discussed *seriatim*, numerous alterations were suggested, but the soul of the plan remained in its integrity, and is the basis of the new constitution. The election of a headmaster and principal engaged the attention of the committee for a long time. Applications were received from all sides, but they were rejected. On the 29th of June, 1854, Dr. L. Loewe, "a gentleman of great experience and high attainments," was elected as headmaster, at an annual salary of £300 and free residence, the engagement commencing October, 5616, when the College was to be opened. The first annual report was issued 1857.

From the opening of the College up to the time he was obliged to leave London, Dr. Adler superintended the work of the College, frequently examined pupils and students, encouraged the teachers by his presence, and watched the scholars' attendance, industry, conduct and progress with the greatest possible care. But, strange to say, his influence as the spiritual head of the community, the high esteem in which he was personally held by all alike, and the accumulation of wealth in the possession of his friends, could not procure for the institution any substantial endowments. The congregations thus left to Dr. Adler the laborious task of soliciting year by year the aid of his friends in support of Jews' College. It is probably the realisation of the old maxim: "Be careful with regard to the poor, for it is from them that learning shall come forth" (הזהרו בבני עניים שמאם) (רצא תורה). In accordance with the same principle the scholarships for students have been left in a poor and meagre condition.

Dr. Adler's care for instruction in elementary Hebrew and religion is noticed in the introduction of the Chief Rabbi's code for the different standards, analogous to the code for the Elementary Board Schools. The code is still in force; and Hebrew, Bible, and Jewish history and religion are taught accordingly, in eight divisions—infants and seven standards. The code is capable of expansion, and we hope that, in course of time, higher standards will be fixed for the different grades.

The preparation for his vocation during his studentship, and the manifold duties which engaged his attention and time,

in his official capacity, were not favourable to a brilliant literary career. But owing to his great capacity for work and study he left a rich legacy of printed and written products of his genius. We possess of his works: 1, numerous Hebrew compositions in form of prayers; 2, Sermons in German and English; 3, Lectures in Hebrew; 4, Correspondence; 5, Translation of and notes on Rabbi Judah ha-Levi's *Cuzari*; 6, Commentary on the Targumim.

1. The motive, contents, and style of the *Prayers* have already been described.

2. His *Sermons* testify to his genuine piety, his true conception of the duties of the spiritual guide of a Jewish community, and his zeal and fervour in defending the binding character of both the Written Law and the Oral Law. They were the result of study and thought, and were always instructive and impressive.

In addition to those mentioned above—A sermon in German on the Patriotism of the Jews, and the sermon preached on the occasion of his installation into office as Chief Rabbi of Great Britain and that on the present war (April 26th, 1854)—the following sermons were published: 1. An appeal to the sympathy of his brethren for the sufferers in Ireland and in the Highlands of Scotland. (March 24th, 1847). 2. The Jewish Faith (Jan. 29th, 1848):—On the three Principles of our Creed: The Existence of God, Revelation and Divine Justice. 3. How can the blessings of the House of God be attained? (July 19th, 1848). By regular attendance, is the answer, by earnest devotion, and by letting the purity and sanctity of our heart, attained during the service, penetrate all our actions outside the Synagogue when we are not engaged in divine worship. 4. The Bonds of Brotherhood (Jan., 1849) that bind all Israelites together are explained to be: the same religious belief, the same holy language, and the same history. This sermon, preached in the Spanish and Portuguese Synagogue, referred to “the spirit of union and concord prevailing among the different congregations”—the Germans and the Spanish and Portuguese. 5. Solomon's Judgment (Hanucah, 1854): On the Unity of the Written and Oral Law. 6. Funeral Discourse, (4th of Tishri, 5623) at the burial of Lady Montefiore. 7. The Morning and Evening Sacrifice (Jan. 28th, 1865). The belief in the Unity of God and the proclamation of our principle of love towards our neighbour are valueless, if not accompanied by acts which testify to our belief and to our principle by morning and evening sacrifices. The sermon was preached in support of the claims of the deaf and dumb

in the Jewish Community. 8. The Second Days of the Festivals (2nd day of Passover, 1868). Dr. Adler shows the necessity of continuing to keep these days as holy days.

3. *Derashoth* were delivered twice a year, on *Shabbath Shubhah* and *Shabbath ha-gadol*, in the presence of a select audience of persons interested in the study of the Talmud, in the *Beth ha-midrash*, and later, when he resided at Brighton, *privatissime* in his study. *Derashah* (lit. "Disquisition") is the name given to a lecture the principal feature of which is the exposition of scriptural, Midrashic and Talmudic passages; the parenetic element, though never entirely absent, was of secondary importance, and was frequently more implied than directly taught. The *Derashah* appeals to the intellect, the modern sermon to the heart. The *Derashah* of *Shabbath Shubhah* was, as a rule, based on a passage taken from *Yoma*, that of *Shabbath ha-gadol* on a passage from *Pesachim*. The latter concluded with *dinim* (rules) concerning "leaven" and "un-leavened bread" on Passover; the former with exhortations to repentance, and *dinim* concerning the fast on the Day of Atonement. The body of the *Derashah* had mostly for its object the reconciliation of two passages of the Talmud, which seemed to contradict each other, or of a *halachah* (law) in the code of Maimonides or in that of Rabbi Joseph Karo, with the apparently opposite view expressed in the Gemara, or the exact definition of the divergence between *Rashi* and *Tosaphoth* in their different explanations of a Talmudical dictum, or the right understanding and application of such general rules as to whether the regulations for the performance of a *mitsvah* must be based on the *Keri* or on the *Kethib*. However complicated the questions arising out of the text of the *Derashah* may have appeared to be, Dr. Adler always managed to remove all difficulties by a simple exposition of the text and its parallel passages. Dr. Adler left several volumes of the *Derashoth* which he continued to deliver till the last year of his life, and which, if published, would delight the hearts of many of his learned friends.

4. *Correspondence*.—There is an important branch in Rabbinical literature called *Responsa*, or Questions and Answers (שאלות ותשובות or תשובות). Almost every Rabbi of fame had two kinds of questions addressed to him: 1, Theoretical questions as to the explanation of difficult passages in Talmud and Codes of Law (*Posekim*); 2, Practical questions of laymen who did not know whether a certain thing was forbidden or permitted; or who, not satisfied with the decision of their own Rabbi, appealed to a higher authority; or of Rabbis, considering the arguments *pro* and *contra*, were unable or

unwilling to take upon themselves the responsibility of a decision. These decisions were recorded, collected, and frequently published. The reputation of Dr. Adler's learning had spread to all the four corners of the earth, and numerous letters were daily brought into the Chief Rabbi's office in London, with questions, urgent and not urgent, necessary and unnecessary, genuine and vexatious. After the publication of the Commentary *Nethina la-ger* on the Targum of Onkelos, the correspondence was considerably increased by scholars who missed certain notes which they expected to find in the Commentary, or thought themselves able either to corroborate or to refute any of Dr. Adler's explanations. In this correspondence we learn on the one hand the esteem in which Dr. Adler was held by fellow-Rabbis and by other eminent scholars, and on the other hand the patience, thoroughness and pleasure with which he approached the task of answering all inquiries. If printed, the volume of Responsa (שו"ת) would in importance and scholarlike treatment of subjects of the greatest variety be inferior to none of the collections of Responsa hitherto published. It may be added that the volume of Dr. Adler's correspondence contains several Responsa in reference to the Ritualistic questions which at present agitate the Jewish Community in England.

5. *Chiddushim*, "Novellae."—These are short notes on the Talmud and *Posekim*, especially the *Turim*. Such novellae are contained in his Derashoth and in his letters; but there is also among the MSS. of Dr. Adler a separate large collection of notes, the greater part of which seems to date from an earlier period of his life, whilst in the later period the correspondence, Derashoth and Targum fully occupied his attention, and left no time for writing *Chiddushim*. To this may be added some annotations made by Dr. Adler on the Commentary of R. Hai Gaon on ספר טהרות (Berlin, 1856).

6. *German Translation of Rabbi Jehuda ha-Levi's Kuzari*, with copious explanatory notes. There seems to be only extant the last portion of the third book and the beginning of the fourth book. Whether the whole had been translated or not could not be ascertained. It is not likely that Dr. Adler began the translation in the middle of the third book. The translation was made by Dr. Adler in Hanover, where he expounded the *Kuzari* to a class of friends of Hebrew literature.

7. *Commentary on the Targumim*.—Dr. Adler felt himself especially attracted by the Targumim, as they seemed to embody the traditional interpretations of the Scriptures and the Oral Law. In the year 1875 an edition of the Pentateuch

with many Commentaries appeared, including the *Nethinah la-ger* on the Targum of Onkelos. The Targum of Onkelos was held in high esteem by Rashi, Maimonides and Nachmanides, who never fail to take due notice of the opinion expressed in the Chaldee Version. Rabbi Jashajah Berlin, in his *מיני תרגומא*, contributed valuable material to the Targum literature. S. D. Luzatto treated the Targum more systematically in his *Philoxenus* (אורה גר). In opposition to this scholar's view that all deviation from the literal rendering and all paraphrasing was to be explained by the desire of Onkelos to make his work popular, Dr. Adler holds that it was the object of the translator to embody in his work the Oral Law and the traditional interpretations; that the words of Onkelos were weighed in the balance of knowledge and fixed by the measure of tradition. The success of the translation, the fact of its adoption for use in the synagogues, where it was recited to a mixed audience of learned men and laymen, of Jews and non-Jews, supports the opinion of Dr. Adler. This question, as well as problems, like the following:—Who was the author? Was Onkelos identical with Aquilas? What relation exists between the Greek Version of Aquilas and the Chaldee Version of Onkelos? are briefly but thoroughly discussed in the Introduction to the Commentary. In the latter Dr. Adler points out, where opportunity is given, that Onkelos had before him exactly the same text of the Pentateuch as we have at present in our Masoretic Bibles, and traces the source of every deviation from the literal rendering to a passage from Talmud or Midrash. It is especially with regard to these references that the remarks of Dr. Adler were subjected, by his learned friends, to minute criticisms, which were carefully read, examined, and answered by the reverend author. In connection with this Commentary he edited the *Sefer Yaer*, or *Pathshegen*, and a *Massorah* on the Targum.

A second work in the same style and with the same tendency is *Ahabhath Jonathan*,¹ a work which is complete in MS., but is not yet printed. It consists of three parts. 1, Introduction; 2, Commentary on the Targum of the Earlier Prophets; 3, Commentary on the Targum of the Haphtaroth. Various literary topics connected with the Targum are fully

¹ Hebrew titles as a rule do not directly announce the contents of the book; they are rather fancy names, implying various extraneous ideas. *Nethinah la-ger* is intended to imply the name of the author: *Nathan*, and the fact that Onkelos was a proselyte. The title *Ahabhath Jonathan* is probably meant to imply the name of the author, and the fact that he was fond of the Targum of Jonathan.

discussed in the Introduction, such as the origin of the Targum; the authorship and age of the Targum of the Prophets; the relation of the Targum of Jonathan to other and earlier Targumim, later additions and different readings, the Targum Jerushalmi; the office of the Methurgaman; *hapax legomena*; the importance of the Targum; the method adopted by the translator and the principles which guided him; the translation of *nomina propria*; the relation of the Targum to Halachah and Agada, etc. In the Commentary notice is taken of the best editions of the Targum in the Bibles and of the Targum of the Prophets, edited by Prof. de Lagarde, and of a Bodleian MS. of the Targum. It being the intention of the present possessors of this treasure to have it published as soon as possible, the public will soon be able to judge for themselves as to the quality of the fruits which many years' persevering labour of so eminent a scholar has produced.

In taking leave for the present of our revered *Rav* ז"ל, we turn involuntarily round to look once more into his house, admire the generosity and liberality which made the *Rav's* house not only a place of learning, but, literally, an open house for the poor and the stranger, and wonder at the patience with which he listened to the sad tale of the needy, and the pleasure he evinced when able to comfort and to relieve.

The above portrait of the late Chief Rabbi זכרונו לברכה is depicted in accordance with the Rabbinical maxim: "Say only part of thy fellow-man's praise in his presence, and the whole of it in his absence;" for although the dead are "forgotten out of mind," Dr. Nathan Marcus Adler is still living, —הצדיקים במירתן קרואים חיים— and will ever be present in the heart and mind of those who knew him.

M. FRIEDLÄNDER.